A SERMON

Preached before the

PEERS,

IN THE

Abby-Church at *Weſtminſter*:

October 10th. M. DC. LXVI.

BY

SETH Lord Biſhop of *EXON.*

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A SERMON

Preached before the

Houſe of Peers

AT

WESTMINSTER.

ECCLES. xi. 9.

—But know that for all theſe things God will bring thee to Judgment.

Rejoyce O young man, — &c.

THE great and *general* deſign of the Miniſtry and *preaching* of the Goſpel, is to bring men to *Chriſtianity*; not in the outward *profeſſion*, but in the true *ſpirit* and *power* thereof; to the end they may be juſtified and ſanctified, and finally *ſaved* through Chriſt for ever.

The *particular* deſign of *this* Days Obſervation is to *humble* our ſelves under the mighty hand of God, in Conſideration of his *Judgments*, eſpecially that *late* one in conſuming with *Fire* the Ancient and noble *Metropolis* of this Nation; *and* to endeavour to *appeaſe* the wrath of God gone out againſt us.

To compass both these designs (whereof the later is subordinate to the former) I know no better *expedient*, than to *reason* a while upon that important argument suggested in the *Text*.

Who can *think* upon the *Conflagration* of our late Glorious *City*, and not *call to mind* the great and terrible *day of Judgment*?

Who can *think* seriously of *Judgment*, and not be *compelled* to come in, (driven to Christianity) that he may be *saved* from the *wrath* to come?

The great *Instructor* and *Example* of Christian *Preachers* (he who saith of himself, that Christ sent him to *preach*, and not to *baptize*) found no means so *powerful* to *perswade* men to Christianity, as to *reason* upon this argument; as first to *lay* before them the *terror* of Judgment, and then (whilst that was warm upon their hearts) to make them a *tender* of the *Gospel*. This is the great *advantage* and *use* the Apostle makes of the *Doctrine* of the Text. "*We must all appear* (saith he) *before the Judgment-seat of Christ*,--*Knowing therefore the terror of the Lord, we perswade men.*

Upon *these Considerations* I shall *hope* for the pardon of this Noble Auditory, if (without affectation of Science) I shall, in a *practical* and *familiar* way of *reasoning* endeavour to imitate our Apostle in this particular.

If in the mean time it will be irksome and *unpleasant* to *hear* of the *Judgment* to come, we shall do well to consider what it will be to *undergo* it; we shall do well to *reflect* upon our Souls, and *search* out the *ground* of this *averseness*; Is it because we do *not believe* a Judgment to come? *or* that *we our selves* shall be brought to Judgment? Is it because we never consider, *Who it is before whom we must appear?* or, *what things will be charged* on our own account? Is it because we are *so far gone* in our arrears that it is to *no purpose* to call these things into our remembrance? — What ever it be, we may perhaps hear of that which may *meet* with and remove the *prejudice* and

Im-

Imposture that is upon us. *It is* neither our *Negligence* nor *Infidelity* that will make *void* the *Truth of God*. Whether we will *hear*, or Whether we will *forbear*, *the Words* which I have read remain *firm* and *unalterable*, and they clearly contain these Propositions:

1. There *is a* Judgment to come.
2. *Thou* shalt be *brought* to Judgment.
3. *God* will bring thee to Judgment.
4. God will bring thee to Judgment *for these things*, the ways of thy heart, *&c.*
5. God will bring thee to Judgment for *All* these things.
6. All this is *certain* and *evident*; for it is not *think*, or *believe*: But — *Know* that for all these things God will bring thee to Judgment.

I. First, then *There is a Judgment to come*. This is no *Politick* invention found out to *fright* thee from thy *pleasures*, this is no *Engine of State* devised to keep you in a *subordination* to your *Brethren*; this is no *vain Thunder* or foolish fire, to *affright* you into a *blind obedience*, but it is the *Tenor* of the *Scripture* of the *voyce* of God, *King Agrippa believest thou the Prophets? I know that thou believest*, (saith St. *Paul*). Brethren *do* we *believe* the *Scriptures?* I *hope* we do believe them, this we do all *profess* to believe, so often as we repeat our *Creed*; and I hope the *dissolution* of our times *has not* yet *shatter'd* that *foundation* of our *faith*, the ground work of our *hopes*, even the *Salvation* of our *souls*. *Surely there are rewards for men; doubtless there is a God which judgeth the earth.* What though the *foundations* of the *world* be out of course, the *pillar* of *Faith* remains unshaken; the *Rod* of the ungodly shall *not for ever* rest upon the back of the *righteous*: I desire to make a little use of your *faith* for that which anon will be obtained from your *reason*. There *is a* Judgment to come, it's as *sure* as *death*, nay farr *surer*; they shall be judged which *shall not* dye, they *have* been *judged* which *could not* dye: the one at the *end*, the other at the *beginning* of the world. I.

There is a *Particular* and a *General* Judgment; *the* one at the diſſoſution of the *leſſer*, the other of the *greater* world; the *one* at the *hour* of death, the *other* at the *day* of Judgment. A *Judgment* I ſay, a ſtrict *examination*, an exact *account*, a ſevere *ſentence*; words which make no *thundring* noiſe, or *tragical* ſound, and ſo they may *paſs* our hardned hearts *without* any *motion*; wherefore let us judge of the tenor and moment of them by their antecedent ſigns.

Before *one* of them, the evil days come: *The other* is called *the evil day*. *Before one*, *Solomon* tells us, *that* the Sun, and the Moon, and the Light, and the Starrs ſhall be darkned. *Before the other*, a greater than *Solomon* tells us, *that* the Sun ſhall be turned into Darkneſs, and the Moon into Bloud, and the Starrs ſhall fall from Heaven. *Before one*, the Keepers of the Houſe ſhall tremble, and the Strong men bow themſelves; *Before the other*, the Mountains ſhall quake, and the Powers of Heaven ſhall be ſhaken: *Before one*, we ſhall riſe at the voyce of the Bird; *Before the other*, at the ſound of the Trumpet. *Before one*, the ſilver Cord ſhall be looſed, and the golden Bowl broken, and the Pitcher broken at the Fountain, and the wheel broken at the Ciſtern: *Before the other*, the ſilver Zone of the ecliptick, and the golden Globe of the Sun, the Orbs, and the Vortices ſhall be confounded, (the wheel within a wheel) the *Heavens* ſhall be rivel'd as a ſcrowl of Parchment, and the Earth and the Elements ſhall melt away with fervent heat. *In the one*, the duſt ſhall return to the earth as it was, and the ſpirit to God that gave it: *At the other*, the duſt ſhall return from the earth to be as it was, and the ſpirit from God that gave it.

Come now and let us reaſon together.

Are all theſe the *fore-runners* and ſymptomes of approaching *Judgment?* then *why* art thou ſo *drowſie* O my careleſs ſoul, and *why* art thou ſo ſecure within me? *What* ſtrange *Lethargy* hath ſeiſed on thee. *Awake* thou that

that *ſleepeſt*, and Chriſt ſhall give thee light. The *time* of thy *diſſolution* is a coming, and *after death*, the Judgment. *Retire* therefore a while into thy *ſelf*, and *commune* with thy *heart*: *Enter* thou into thy *Cloſet*, and *ſhut* thy *Door* upon thee: *Let us examine* our ſelves *before* we come to that ſtrict Examen: Let us make a *Judgment* of our expectation before we come to *Judgment*. *Do we* believe a Judgment will come? Then *how* are we *provided* againſt that Day? Are our accounts ready? Art thou able to *ſtand* in Judgment? Shalt thou be *clear* when thou art judged? When *Paul reaſoned* before *Felix* concerning the Judgment to come, *Felix trembled*; and becauſe it was an unpleaſant argument, he *put him off* to another time.

There is no doubt but our *treacherous* hearts would gladly *put off* theſe Conſiderations, and deferr them to a *more convenient ſeaſon*. Nay! but there is *no time* ſo *convenient* as the *preſent*, when we are wrought into ſome apprehenſion of Judgment: If we ſtay till our preſent thoughts are *over*, we ſhall again be brought to *loſe* the *apprehenſion* (to forget the import and moment) of the *Judgment*; we ſhall come again to *hear* the *Name* thereof, and to neglect it as an idle *Noiſe*, and empty *Sound*.

Let us therefore not neglect this opportunity; Let us *ſearch* our ſelves to the *bottom*; Let us make a diſcovery of our *final* Reſolution, and *ſecret* Reſerves in reference to *Judgment*. We profeſs *openly* to believe that *Chriſt* ſhall come with Glory, to *judge* both the *Quick* and *Dead*; What are our *inward* thoughts in that particular? and how are we provided againſt the Day of Judgment.

There is a *Judgment* to come, that *Judgment* terrible, the *Examination* ſtrict, the *Condemnation* inſupportable, and moſt of us utterly *unprovided*; yet for all this, it's *poſſible* it may be *avoyded*. All theſe things are *true* in Judgments here *below*, and we *ſee* the *proof* of them at every *Aſſizes*; yet *all* Offenders are *not* brought to Judgment, but many Thieves and Murderers eſcape it: It may be thus

thus in the Judgment to come; 'tis poſſible it may be avoidable.

II. A miſerable hope, if this be all; for *Thou ſhalt be brought to Judgment:* That's the ſecond Propoſition.

And it contains the *Univerſality* or *Particularity* of the Judgment, (which you pleaſe:) thou, and every man; *ſinguli generum, & genera ſingulorum*; all *ſorts* of men, and *every* man of every ſort, from *Him* that ſitteth on the Throne, to *Her* that grindeth in the Mill: For we *muſt all appear before the Judgment-ſeat of Chriſt. It is appointed for all men once to die, and after death the Judgment. Death* ſhall deliver up our *Souls* to the *firſt*, and death ſhall deliver up our *Bodies* to the *ſecond* Judgment. The *Grave* ſhall deliver up her *ſpoils*, and the bodies of all men *devoured* of *Beaſts*, conſumed of *Fire*, ſwallowed by the *Sea*, ſcattered to the *four Winds*, in a moment, in the twinckling of an eye, ſhall be brought to Judgment.

And here ſhall I *bewaile* the *infirmity*, or *inveigh* againſt the *negligence* of us Men, that ſuffer our ſelves to be hurried headlong by the power of our imaginations againſt the ſtriving of our Conſciences; that ſuffer our *Senſes* to carry away the crown from our *Underſtanding*, and give over our ſelves to the imperuous ſtream of our paſſions: That when we have a *full* information, a *compleat* judgment, a *clear* dictate of conſcience, we will ſuffer *all* theſe to be *overborn* in us by the *Idola Specûs, tribûs, &c.* which are brought into our imaginations. That having clear and evident *Principles*, we can yet doubt of their *immediate conſequences*; or whileſt we profeſs an *univerſal* truth, never deſcend to think of the *particulars*.

We know there is a vaſt *difference* between the things *preſent*, and thoſe *to come*; and yet we form our thoughts of *thoſe*, according to the analogy of *theſe*, deluding our ſelves with *idle* and *childiſh* imaginations. *God* keeps ſilence; we *think* he is ſuch a one as we: *Vengeance* is not *preſently* executed, we *ſet* our hearts to do wickedly. We profeſs

profeſs that all men muſt die, and come to judgment; yet we do not really believe that *we* our ſelves ſhall die, and come to judgment: *This* is the *fountain* of our miſery, and the *original* of our ſpiritual miſcarriages: the diſcovery of the *cauſes* and *remedy* whereof, lies deep in the Philoſophy concerning Humane Nature; but the *thing it ſelf* is of every days obſervation: we may *recount* it in theſe authentical *examples*. *David* knew full well what belong'd to *Murder* and *Adultery*, and what himſelf had done in the matter of *Uriah*; yet he *cried not* out that he had *ſinned*, till *Nathan* had charged him, *Thou art the man*.

Ahab undoubtedly had *read* the Law of *Moſes*, and *knew* the guilt of *Murder* and *Oppreſſion*; yet he goes on triumphantly, he *kills*, and alſo *takes* poſſeſſion: but when *Elijah charges* him home, *In the field of Jezreel ſhall Dogs lick thy blood, even thine*, then he cries out, *Haſt thou found me, O mine enemy?* (1 King. 21.) and having *applyed* things to his *particular*, he *Rent* his cloaths, and put on ſackcloth, he *faſted*, and lay in ſackcloth, and went ſoftly.

Once more! 'Tis likely *Belſhazzar* had a *general* Judgment, and an univerſal Maxime in his mind, That it was *unlawful* to *ſpoil* the Houſe of God, to *plunder* thoſe things which were dedicated to the Lord, and to *debauch* in the Bowles of the Temple, and *probably* he had ſeen the *hand*-writing of the *book of God* to that purpoſe: yet all this does not reſtrain him: But when the *Fingers* write upon the Wall, *Mene, Mene*, &c. *thou art weighed*, &c. then his *countenance* was changed, and his *thoughts* troubled him, the *joynts* of his loyns were looſed, and his *knees* ſmote one againſt another. This then is the Office of this ſecond Propoſition, it charges us home, it lays down the *Univerſal*, and it brings it down to the *Particular*.

Thou ſhalt be brought to Judgment. Thy Judgment is unavoidable.

O but then thy *Evaſion* is croſſed, O my ſtupid Soul! Thou art *ſpoyled* of thy frivolous *ground* of *hope*: Thou ſhalt

ſhalt *ſurely* be cited, and thou *muſt* appear, if thou refuſe to *come* thou ſhalt be *brought* to Judgment. *Return* then again into thy ſelf, and take a *review* of thy condition; what will the *iſſue* be of that Judgment to which thou muſt be brought? What *hopes* are now remaining that thou ſhalt *not* be *condemned?* when the *Officers* have haled thee before the *Judge*, that thou be *not* delivered to the *Executioners*.

If thou art called to Examination, Canſt thou *elude* thy *Judge* by thy wily Anſwers? or Canſt thou *baffle* or ſuborn the *Witneſſes?* Canſt thou work off thy *Fury* not to find the Verdict? or bribe the *Judge* to favour thee in thy Doom? Canſt thou *withdraw* him from the Rigour of Juſtice by the *mediation of thy friends*, or *melt* him into *compaſſion* by the loudneſs of thy *cries*, the ſadneſs of thy lamentation? Canſt thou procure a *Reverſion* or *Reprieve* of thy ſentence, or *appeal* from thy Judge unto another? Canſt thou make an *eſcape* from thine *Executioner?* Or laſtly, Canſt thou ſtoutly endure the ſentence of Condemnation? Theſe are the hopes of men here brought to Judgment, and why may not ſome of them be mine? *No*, thou knoweſt O treacherous heart all theſe to be fond impoſſibilities, dreams, and ſuggeſtions of a childiſh fancy; If *once this* day be over, and *that* time come, thy hopes are barely theſe, that *Omniſcience* and Wiſdom it ſelf may be deluded by *ſtupidity*, that *Omnipotence* and Power it ſelf may be evaded by poor contemptible *infirmity*, that Severity and *Juſtice* it ſelf may be perverted by *iniquity*; all this is evident by that which follows: *For we muſt all appear before the Judgment-ſeat of Chriſt.*

III. *God will bring thee to Judgment.*

And here we are *concerned* to raiſe our thoughts, and employ the *utmoſt* of our *attention*, leſt by the *prejudice* which our *Idleneſs* hath brought upon us, we *treaſure* up *wrath* to our ſelves againſt that day of Judgment. 'Tis true, we *daily hear* of God, and *receive* the *names* of his Attributes

Attributes into our *ears*, but we *pass* over his *Name* as if he were *like* to *us*, and never bestow so much *labour* as to *attain* to a *considerable notion* of those names. O that the *God* of Heaven would afford us here some *glimpse* of himself; That he would *illustrate us* with some *beam* of his *Majesty*; That he would be pleased to *visit* every unprovided *soul*, and *insinuate* into it a full and clear *apprehension* of this *Proposition* —— *God will* &c. ——

But how shall we *endure* to *see* his *face*? *No man can see my face and live*, (Exod. 33.) if the *Israelites* durst not *hear* him proclaim the *Law*, how shall we endure to hear him *denounce* the *Judgment*? If the *Angels* veil their faces, not able to behold his *Excellency*, how shall we be *affected* with his *terrors*? If the *Cherubims* are *oppressed* with the sight of his *glory*, what shall we be with the sense of his *fury*? If we find our selves *confounded* and swallowed up into *inextricable Labyrinths*, when we set our selves to consider of his *immanent* Attributes, of his *eternal duration*, his *unbounded Essence*, his *unconfined Presence*: With what disposition can we entertain the *terror* of his *Judgment*, the *search* of his *Omniscience*, the *stroke* of his *Omnipotence*? If the best and choicest of the *Saints* of God, have been *afraid* and *trembled* at the thoughts of Judgment, if they have been *surprised* with *horror* and *confusion* at the *meer imagination* of that Dreadful voyce, *Arise and come to Judgment*, what shall the *worst* and most *obdurate* sinners, when they shall be *stript* of this *cloud* of *flesh* and *error*, and *cited* before the *great tribunal*, there to render an account of our *Creation*, *Preservation*, and *Redemption*?

What *fear*, what *horror*, what *agony* will possess thee *O sinful soul*, when thou shalt be brought into a *perfect apprehension* of thy *Judge*, and of *thy self*, and he shall begin to order out before thee the things which he hath done; when the *whole Trinity* shall begin to unfold its *common* work, and that *sacred* Person *blessed* for ever, up-

on whoſe *ſhoulders* the *Judgment* is *laid*, ſhall unfold to thee his *peculiar*, and thou muſt render a ſevere account of thy returns?

When the myſtery of thy *Creation* ſhall be *unveiled* to thee: When thou ſhalt *apprehend* throughly, what it is to have been fetcht out of the *dark* and *barren ſhade* of an *eternal* privation to be put in a *capacity* of *glory*. When he ſhall recount to thee the *proceedings* of his *handy work*, the *method* of thy making, the ſeveral *articles* and *gradations* of his Providence in the *formation* and *information* of thee. How at firſt he *poured* thee out like milk, and *crudled* thee like cheeſe; How he *ſpun* out thine *arteries* and *veins*, and whilſt thou wert yet in thy *bloud*, he ſaid unto thee, *live*: How he guarded thee with *muſcles*, and ſtrengthned thee with *ſinews*, and propt thee with *bones*, and covered thee with *skin*, furniſhed thee with *organs*, endowed them with *ſenſes*, inveſted thee with *reaſon*, crowned thee with *freedom*, enlightned thee with *principles* of *Science* and *Conſcience*, bounded thee by his *Preceps*, encouraged thee by his *Promiſes*, reſtrained thee by his *threatnings*. When he ſhall run over the benefits of thy dayly preſervation, and rigorouſly examine what thou haſt done for him.

When God the *Son* ſhall diſplay to thee what he hath *done* and *ſuffered* for thee, and ſhall ſet before thine eyes the great *myſtery* of thy *Redemption*; When he ſhall bring thee to apprehend the *price* that he has *paid*, that *ranſom* which thou haſt not *regarded*: When it will *not be* in thy *power* to *paſs* over theſe conſiderations as *now* thou doſt; but they ſhall be *forced* into the *eſſential center* of thy Soul; When thou ſhalt have a *clear ſight* of the *abaſement* of a *God incarnate*: When thou ſhalt know how to be *moved* at the ſight of a *deſpiſed* and an *abuſed Godhead*.

When he ſhall charge thee with the blewneſs of thoſe *ſtripes*, and the ghaſtlineſs of thoſe *wounds* which thou haſt

hast made: When he shall rehearse to thee the miseries of his *life*, and the circumstances of his *death*: When he shall recount to thee the *woundings* of the *taunts* and *reproaches*, the *smart* of the *whips*, the *terror* of the *agony*, which made him sweat great drops of bloud, the *pricks* of the *thorns*, the *piercing* of the *nails*, the *launcing* of the *spear*, and the ineffable horror of the dereliction, when he cryed out in the bitterness of his soul, *My God, my God, why hast thou forsaken me?* And when he shall fiercely call upon thee, to *answer* for the *wounds* that thou hast *made*, to *render* him his *bloud* that thou hast *spilt*, to *account* to him for that *life* which thou hast *bereft*, to shew him the *fruit* of all his *pains* and *sufferings*, to *present* him thy *returns* for all these *benefits* and *favours*; then tell me what thou wilt answer O stupid soul? How art thou provided to reply?

Wilt thou *deny* that he has *done* these things for *thee?* or *canst* thou *shew* as much for him? Hast thou *returned* him that *being* which he hath given thee, and so been *even* with him in a form of *words*, though that come infinitely *short indeed?* Hast thou *sacrificed* thy self for his *benefit*, or *abased* thy self for his *commodity*? What wilt thou plead when thou art called? The *time is coming*, thy *Judgment hastning*, thine *account* is *unavoidable*, thy *Judge inexorable*.

Alas what could I have done for him? what *profit* could I have *brought* him? if I should have *pined* away in the *exercise* of *Devotion*, and been *eaten up* with *zeal?* If I should have *spent* my *substance* in *Burnt-Offerings*, or *Calves* of a *year old*? If I should have presented him with *thousands* of *Rams*, or *ten thousand Rivers of Oil*, To what purpose then should I *endeavour* that, which I could *not* have *performed*? Why should I *trouble* my self with *vain attempts*, and *spend* my *strength* about that, which I *never* could *accomplish*, neither if I be *righteous* is he the *better*; nor if I be *wicked* is he the *worse*: our *goodness ex-*

tends not to *him*; *if thou ſinneſt*, what *doſt thou againſt him*? if *thou be righteous*, what *receiveth he at thine hand*? Is this then the evaſion? I need not ſtand to unfold the diſingenuity, the ſtupor and madneſs of this evaſion. *However* though *theſe things* ſhall be *urged* upon us, they are *not all*, theſe offer themſelves in the *conſideration* of the *perſon* of the *Judge*, but are *not all* the *matter* of thy Judgment. For

IV. *Then ſhall be brought to Judgment* for theſe *things*; there is the *matter* of thy Judgment.

V. *For* all theſe *things*; there is the *extent*. Becauſe this latter adds only a Modallity to the former, and I deſire not to be over tedious, we will put theſe two together.

And now we are *deſcended* from thoſe *leſs familiar* Conſiderations, to which we were forced to *ſtrein* our *underſtandings* in the contemplation of our *Judge*, into the *compaſs* of our *own ſphere*, to the *ſurvey* of our *own* operations; we are come from the *incomprehenſible ways* of *God*, to the *ways* of our *own hearts*. *Walk in the ways of thy heart*, &c. and, *But know*, &c. In the judgment of *this life* men are tryed by the *works* of their hands, or the *words* of their mouths; for *theft* or *murder*, for *ſlander* or *Treaſon* men may be brought to Judgment, but *thought* is *free*, he has *lived well* that has *carried* his *crimes cloſe*, the crafty Polititian and the concealed Hipocrite eſcape: *There* the *caſe* is quite *contrary*, the *Judgment* takes in *primarily* the *ways* of the *heart*, and the *words* and *actions* as they proceed *from them*. Wherefore let us *withdraw* a ſpace into our ſelves, and endeavour to *mete* out the *extent* of that *Propoſition*. For *all* the *wayes* of the *hearts* of *men* God *will bring them to Judgment*.

How would it *trouble* us to *recount* and bring to *memory* every thought but of *one only day*? and how many *diſorders* and *irrigularities* ſhould we find in ſuch a reflection? How do our *thoughts flote* upon our *brains*, and we know neither *whence* they come, nor *what* becomes of them?

when

when they are *broken* in upon our minds we *cannot hold* them, and when they are gone from us (as it was with *Nebuchadnezzar*'s dream) it is not in our power to recover them. How many *roving* fancies *preſent* themſelves unto us in a *moment*; and how many *ſudden* and *imperfect Complacencies* and *diſtaſts* are raiſed by them? Leave but thy ſelf unbound, unfixed (by hearing, or reading, or buſineſs, *&c.*) for an hour, and then *tell me* what *ſuppoſitions* and *conſequences*, and *reſolutions* thou haſt made? And how thou haſt felt thy ſelf to *ſtrein* upon the *borders* of *Luſt* or *Envy*, of *Pride* or *Anger*, of *Diſcontent* or *Melancholy*. *O* that you would but *reflect* a little upon your ſouls, and conſider *how many wandring* thoughts have broken in upon your minds ſince I began to ſpeak of this *important* Subject. You might ſave me the labour of further *ſpeaking* and raiſe your ſelves to that which I endeavour: I fear you might find among your *ſacred thoughts*, a *mixture* of others very *unſuitable*; your *envious*, your *ambitious*, your *covetous*, your *idle thoughts*. *All theſe* are the *matter* of our future *Judgment*, and however they *ſlightly* paſs us *here*, they are *noted* in the Book of God; and when that Book ſhall be opened, they will be charged on our account. *Thou telleſt my wanderings*, (ſaith the Pſalmiſt) *Are not theſe things noted in thy Book*? I have already ſaid enough to take up the conſideration of the remainer of our time: But our hearts being too heavy, and our ears too dull of hearing to be moved with *generals*, I muſt crave leave that I may be permitted to run over the heads of ſome *particulars*.

Thou muſt give an account of *all things* committed to thee, *Inward* or *Outward*, *Natural* or *Spiritual*, thy *ſenſes* and thy *underſtanding*, thine *Outward* and thine *Inward* faculties.

If thou haſt been at a conſtant *covenant* with thine *eyes*, and hath never ſuffered them to *rove* in looſe *diſorders*: If thou haſt bowed thine *ears* to *diſcipline*, and never let

them open to *vain entertainments*: If thy *taſt* hath been moderated by the *neceſsities* of nature, and the lawes of *temperance*, and never let looſe according to the luſt of Riot: If thy *hands* have been wholly imployed in the *works* of *God*, and never been *inſtruments* to the *machinations* of the *Devil*: If thy *ſpeech* have never uttered any *idle* words, but ever adminiſtred *grace* to the *hearers*: If thy *feet* have only traced the *wayes* of *God*, and never *ſtood* in the *way* of ſinners.

What hath been the exerciſe of thine *inward* faculties, thine *Apprehenſions* and thine *Appetite*? If thy *fancy* hath ever been imployed in adminiſtring *help* to thine *underſtanding*, and never afforded *incentives* to thy *vile affections*: If thy *memory* have been taken up with the things which *God* hath *done*, and *Chriſt* hath *ſuffered* for thee, and hath afforded no place to *Ribaldry* and *vanity*: How thou haſt ordered thine *Anger* and *Concupiſcence*: What have been the *object*, *meaſure*, and *end*, and *circumſtances*, *love*, *hatred*, *deſire*, *averſion*, *delight*, *ſadneſs*, *hope*, *deſpair*, *fear*, *boldneſs*, *anger*, *envie*, *jealouſie*, and *compaſſion*.

How thou haſt managed thine *underſtanding*, and improved thy *contemplative* and *active principles*. If thou haſt advanced in the diſcovery of eternal *verities*, or *herded* with the *beaſts* that periſh: If thou haſt cheriſh'd the *principles* of thy *Syntereſis*, and the dictates and reflections of thy *conſcience*, and never rebelled againſt them: How thou haſt determined the *freedom* of *thy Will*, in thy *volition* and *intention*, thine *election* and *conſent*, *fruition* and *uſe*, when Good and Evill, Life and Death have been ſet before thee.

How thou haſt behaved thy ſelf in *Spirituals*, in *gifts* and *graces*. If thou haſt *accepted* that which hath been offered and *improved*, what thou haſt accepted, or *hid* it in a Napkin. In *outward* things, how thou haſt *acquired*, and how thou haſt *managed* thine Eſtate: How thou haſt behaved

behaved thy ſelf in thy *Relations publick* and *private*, in thy *charge*, and in thy *duty*.—But the time would fail me to reckon up a conſiderable part of the exerciſes and objects of the wayes of the hearts of Men: And now *all theſe* and *many more*, are but the *ſimple elements*, and *common heads*, of our account.

Conſider then, O *Negligent* and *incogitant ſoul!* if thou couldſt reckon up the wayes of thy heart, in any one of theſe *kinds*; if thou couldſt call to mind but every *idle word* whereof thou muſt give an account, or thy motions upon *every* thing that thou haſt *heard*, and remember in any *one* of theſe *elements*, what thou haſt *done* or elſe *omitted*. Then tell me *how* wouldſt thou find thy ſelf *poſſeſſed*, and how wouldſt thou be *diſpoſed* to Judgment? *Wouldſt* thou *deem* it *needleſs* or *idle* to call it *betimes* to thy *remembrance?* Wouldſt thou *drive* off thy thoughts of it to the time of ſickneſs, to the hour of death, and *rudely throw* thy ſelf upon it?—*But* then try, and examine *all theſe* together, contemplate a little upon the *mixtures* and *combinations* of them; theſe will afford us many *millions of millions* of wayes (farr exceeding the *varieties* of the *corporeal* nature, which proceed from the mixture of fewer elements) ſo many as will utterly confound our thoughts to number. Who can *reckon* up the wayes of the hearts of the children of Men? Who can underſtand his errors?

And now, that he that hath the *World* to uphold, the *Planets* and *Stars* to *guide*, the courſe of *nature* to *maintain*, ſhould keep a *Regiſter* of our *impertinencies*, and bring to Judgment *all the wayes* of Men; (the traces of a Ship in the Sea, of a Serpent upon a Rock) *Who* hath *believed* our report? we are *apt* to *think* it *cannot* be. *Surely* he ſees not theſe things: *Tuſh* he cares not for them. This is indeed the *laſt reſort* of the treacherous hearts of men, the *grand impoſture* which reſolves into a ſpecies of *Atheiſm* and *Infidelity*. O but then, if I ſhall uſe the language of the Scriptures, I muſt call thee *fool* and

and *beaſt*, to doubt of that which is *plain* and *evident*, to *diſbelieve* that which may be known. This *Article* concerning the *Judgment* to come, is not a *problem* of Philoſophy to be *diſputed* this way and that way with equal probability; neither is it only an *Article* of *faith*, but it is a principle of natural Theology, the *Scripture* ſpeaks of it under terms of greater *evidence*. St. *Paul* reaſoned with *Felix*, he *diſputed* with the Philoſophers concerning it, he *ſpeaks* of the *terror* of Judgment under terms of *certainty*, and of a kind of *Demonſtrative evidence*. *Knowing the terror of the Law*, &c. and here in the Text, it is not ſaid, *Think*, or *believe*; *But*

VI. *know that for all theſe things God will bring thee to Judgment*.

He is a *fool* that hath *ſaid* in his *heart* there is *no God*, and he that *thinks* he hath *no underſtanding* may well be compared to the *beaſts* that periſh: and ſo *ſure* as there is a *God*, and that man hath an *underſtanding* ſoul, *ſo ſurely* it may be *known*, *That for all theſe things*, &c. For if there be a *God*, he muſt be infinitely *juſt*; and if ſo, he muſt *render* to every one according to *their actions*; *and if not here, then hereafter*; *and if ſo, he muſt bring them to Judgment*. But he doth it not here: The *wayes* of Providence ſeem to be *promiſcuous*, there is a *wicked* man to whom it happens *according* to the way of the *righteous*, and a righteous man to whom it happens according to the way of the wicked. *Dives* receives pleaſure, *Lazarus* pain; *therefore* ſo *ſure* as there is a *God*, there *will* be a *Judgment*.

Again, If man have an *underſtanding* ſoul, he muſt have *freedom* in his actions, and if ſo, he *deſerves* either good or evil; and if there be *deſerts*, there muſt be *rewards*; and if there be *rewards*, there muſt be a *Judgment*. So then, ſo ſure as thou art an *underſtanding* creature, ſo ſure there is a *Judgment* to come.

Once more, *Reward* is anſwerable to *deſert*; and *deſert* is only in what is *free*, and what is *free* in man is the ways of his *heart*: wherefore *they* are to be brought to *Judgment*, and if *any*, then *all*: for no *reaſon* can be *fancied*, why *ſome* ſhould be

be brought to Judgment, and *others* not. Wherefore, if it be ſure that *God is in Heaven*, and that *Man hath* an underſtanding *ſoul*, then it is alſo *ſure* that for *all* theſe things *God* will *bring* thee to *Judgment*, that *God ſhall bring to judgment every ſecret thing.*

And now how *ſure* and *evident* are theſe things? *more ſure* and *more plain*, if we will *attend*, than any other truths in the world, for there is not any known truth which doth not evict the truth of theſe things. We *know a* truth, becauſe we *plainly* and *evidently* underſtand the *compoſition* or *diviſion* of the *notions* in a *Propoſition*, or the *Deduction* of a *Propoſition* from ſome others; therefore if we *know* any truth, we *preſuppoſe* that we have ſouls which underſtand the *notions* of things, and *if ſouls* which underſtand theſe *notions*, then to be *ſure they are* not *bodies*, (no *combination* of *fire* and *air*, and *earth*, and *water*, no *diſpoſition* of *inſenſible* atomes can cauſe the ſubject to *apprehend* and *judge*, to *reaſon* and *diſcourſe*) and if they be *no bodies*, then they are not ſubject to *corruption*: *It is evident* therefore, that our ſouls are *underſtanding* and alſo *immortal*, *deſerving* and *capable* of future *Judgment.*

And as *evident* it is alſo that there is a ſoveraign Power, a *God* that *governs* and will *judge* the Earth.

This is not a *Rhetorical* undertaking, but a *juſt* and *meaſured* truth; *there* is not *any* thing in the world from whence *theſe two* may not be plainly and evidently evicted, *viz.* a *Godhead* from the *Creature*, and thine own *Immortality* from the diſcovery of a *Godhead.* The *world* which thou *ſeeſt*, *had* it a beginning, or *had it not?* if it *had* a beginning, he is thy *God* that *made* it; if it had *no* beginning, then there are *paſt* as many *myriads* of years as *minutes* of time, which is infinitely more abſurd to grant, than to ſay, thou haſt as many *hands* as *fingers*, as many *wholes* as *parts.*

If then at any *time* we find our ſelves to *doubt* of *theſe* things, it is *not* becauſe we are the *beaux eſprits*, or *forts ſprits*; our *doubting* proceeds from *dulneſs*, and the want

of that *ſtrong reaſon* to which we do pretend, the things are *certain* in *themſelves* and *evident*. "*He is not farr from any* "*one of us in whom we live, and move, and have our being*; and the Light of Nature diſcovered our Immortality not only to *Philoſophers*, but *even* to the *Heathen Poets*, to *him* that *ſung* to us, that, *We are alſo his off-ſpring*.

So that now thy *pretences* are all taken off, and every *impoſture* of the heart diſcovered.

Applic. general. *Return* then once again into thy *boſome*, and take *account* of thy *apprehenſions*; The *day* of the *Lord* is *coming* and *ſtealing* upon thee as a *theif* in the *night*, the day of *Judgment*, the *great* and *terrible day*. A day of *darkneſs* and of gloominеſs, a day of a *whirlwind* and a *tempeſt*, a day of *anguiſh* and tribulation: Where wilt thou *hide* thy ſelf? O that's *impoſſible*, Whether ſhall we *goe then* from his preſence? ſhall we call to the Mountains to fall upon us? *How* wilt thou *appear?* O that's *intollerable*; for our *God* is a *co ſuming* fire. *What* wilt thou do when the day of *Judgment* comes, and this may be the *hour*, this *minute* thou mayſt be *ſmitten* and hurried hence to *Judgment? Thouſands* have fallen beſides us, and Ten Thouſands at our right hand, *and* why may not *we* be next.

The time of our *particular* Judgment *cannot* be *farr* away, and why may we not *reaſonably apprehend* the *approach* of the *General* Judgment, either of this *World*, or at leaſtwiſe of this ſinful *Nation?*

Our Lord *Chriſt* indeed *tells* us, that of the day and hour of the final Judgment, *Knoweth no man*. Yet *he* hath given us the *ſigns* of his coming: The *Apoſtles* have left us *Characters* of the *laſt* days, the *Prophets* have declared the *manner* and *apparatus* of the coming of the Lord to Judgment.

We read that when the *Diſciples* admired the ſtones and the building of *Herod's* Temple at *Jeruſalem*; *Chriſt* told them, That the *day* was *coming* when there *ſhould* not be left *one ſtone* upon *another*: upon this the Diſciples ask him (privately) three Queſtions. 1. *When* ſhall theſe things

things be? 2. What shall be the *sign* of thy second coming? And 3. of the *end* of the World?

As for the precise *moment* of these things, he *denies* to *tell* it them; (Nay, he professes, that as he was the Son of Man he did not know it.) But for the *other* two he *condescends* to their *curiosity*, he tells them the *signs* of his *coming*, and of the *end* of the World, and that they shall be such as these;

You shall hear, saith he, (Matth. 24.) *of Warrs and rumours of Warrs, Nation rising against Nation, and Kingdom against Kingdom.* There shall be *Traytors* and *false Prophets*, Saying, *Lo! here is Christ*, Behold! (a new Messias) in the *Wilderness: Lo! there is Christ*, Behold! he is *(at a Conventicle)* in the *secret Chambers:* He tells us, that *iniquity* shall abound, and the *love* of many shall wax cold, that he shall *hardly find faith* on the earth as it was in the days of *Noe*, they ate, they drank, till the floud came and swept them all away; so shall the coming of the Son of Man be.

He tells us *(Luke 21.)* there shall be *Famines* and *Earthquakes*, *Pestilence*, and *fearful sights*, *great signs* from *Heaven*; in the *Earth* distress of Nations, great *perplexities*, the *Sea* and Waves roaring; *Mens hearts failing them* for fear, *looking after* those things that are *coming* upon the Earth.

Concerning the *last days*, St. *Paul* tells us, that there shall be *perilous* times; that on *one hand* there shall be a sort of men, that shall be *lovers* of themselves, *Covetous*, *Proud*, *Boasters*, *Ranters*, and *Blasphemers*.

On the *other hand* there shall be a Race of *heady*, *high* minded *Traytors*, having a *form of godliness*, *creeping* into houses, *leading* captive silly women. They shall *despise Dominion*, and *speak evil* of *Dignities*, They shall be *Separatists* from the Church, and false *pretenders* to the *Spirit*. "*These* saith St. *Jude*, *are they that separate themselves*, *sensual*, *having not the Spirit*.

St. *Peter* tells us, that in the *last times* there should be a *loose*, *prophane*, a *bold Atheistical Gigantick* race of *Scoffers*,

walking after their own luſts, ſaying, *Where* is this God of *Judgment?* let him make *ſpeed* and *haſten* his *work*, that we may *ſee* it. *Where is the promiſe of his coming? ſince the fathers fell aſleep all things continue as they were before.*

And for the *manner* and *Apparatus* of his coming, *Our God ſhall come* (ſaith the Pſalmiſt) *and ſhall not keep ſilence, there ſhall go before him a devouring fire, and a mighty Tempeſt ſhall be ſtirred up round about him.*

Eſai. 66. 15. *Behold! the Lord will come with fire* (ſaith the Prophet) *and with his Chariots like a Whirlwind, to render his anger with fury, and his rebukes with flames of fire.* The *ſtreams* of *Zion* ſhall be turned into *Pitch*, and the *duſt* thereof into *Brimſtone*; the *Earth* thereof ſhall be *burning Pitch*, the *ſmoke* thereof ſhall *aſcend day* and *night*, and ſhall *not be quenched*, [compare *Revel.* 6. with *Eſai.* 34.]

The *Kings* of the Earth ſhall *tremble*, the *Captains* and the mighty ſhall be horribly *afraid*, the *great men* and the *rich men* ſhall *hide* themſelves, all the *bond-men* and all the *freemen* ſhall fly to the Rocks of the Mountains. And ſoon after all this, *The Heavens ſhall be rivel'd as a ſcrowl, the Earth and the Elements ſhall melt away*; for God ſhall ariſe to judge terribly the Earth.

Have not *all theſe* things come upon *us*, the men of this *Generation?* Is it *weakneſs*, is it a vain and *ſuperſtitious ſcrupuloſity* to *call* theſe things to our *remembrance?* Have we no *reaſon* at all to apprehend the approach of a General Judgment, either upon the *World*, or *upon* our ſinful *Nation?*

Do we not now *envy* thoſe *deſpiſed* ſouls which have made their *accounts ready?* We thought it *madneſs* to ſee them *pine* away with *pœnitential* exerciſes, and *macerate* themſelves with *mourning*. We thought it *folly* which they called *Conſcience*, for which they *denyed* themſelves the pleaſures and *enjoyments* of the World.

We

We *fools* counted their *life madness*, and their *latter end* to be *without horror*. But the time is coming when *they* shall be *comforted*, and we shall be *tormented*. Because *he* hath *called* and *we* have *refused*, *he* hath *stretched* out his *hand*, and *we* have *not regarded*, He will *laugh* at our calamity, and *mock* when our *fear cometh*. When our *destruction* cometh as a *Whirlwind*, when *distress* and *anguish* comes *upon* us.

May we *not* therefore *give up* our selves to the torments of our *hearts*, and surrender up our souls unto *Despair?* so *Israel* said there is *no hope*, we will follow every one the *devices* of his heart: after 20, 30 or 40 years *continuance* in our *courses*, 'tis in vain to think of turning from them. Our *arrears* are so *farr* gone, that there is *no hope* to *discharge* them; and *why* should we *trouble* our selves with the thoughts of our *Account?* Nay, that which *must* come, *let* it come, and *what* is a *few days* respite to *Eternity? Let us eat and drink, for to morrow we shall dye.* Let us *go forth* as at *other times*, and *shake* our selves and *scatter* these troublesom *apprehensions* of future Judgment. What if we should *drink* a little to drive away *Melancholy?*

Yes! and *fall* perhaps, and *spew*, and *rise* no more.

Nay, but I beseech you, *stay* a little, and *consider*, consider at *least* in *this* your *day* the things which belong to your *peace*: It is a *fearful* thing to *fall* into the *hands* of the *living God*; *Who* among us can *dwell* with a *devouring fire? Who* among us can *dwell* with *everlasting burnings?*

Such *careless* and *desperate resolutions* are the *advantages* which the *Devil* aims at, that he may *sear* our *Consciences*, and *seal* us up in a final *obduration*. But there is *another kind of advantage*, which *God* and our Lord *Christ* and the Holy *Spirit*, and the *Gospel*, and the *Ministers* aim at, *That advantage* which I *told* you of in the *beginning* of my Discourse. That *knowing the terror of the Lord they may perswade men.*

And now what is it that they would *perſwade* us? that we will be *contented* to part with the *tormenting fears* of *Judgment*, that we will *condeſcend not* to be *miſerable* to all *Eternity*: That we will *accept* of *deliverance* from the *wrath* to *come*, that we will *not neglect ſo great ſalvation*, nor trample on the bloud of the everlaſting Covenant.

Behold! *God* calls upon us, *Turn you, turn you at my reproof, why will you dye O Houſe of Iſrael: As I live ſaith the Lord, I deſire not the death of ſinners.* Our Lord *Chriſt* calls upon us, "*Come unto me all ye that are weary and heavy laden, and I will eaſe you.* In the laſt day of the *Feaſt* of *Tabernacles*, he *ſtood* and *cryed*, Saying, *If any man thirſt let him come unto me and drink. The Spirit ſays come, and who ever will, let him come, and take of the water of life freely.* The *Goſpel aſſures* us, *That God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh but have everlaſting life.*

Behold! *I* ſet before you this day *life* and *death*, *bleſſing* and *curſing*, and as an unworthy *Ambaſſadour* in *Chriſts ſtead* I *pray* you be reconciled to God, *take* his *yoke* upon you, his *yoke* is *eaſie*, and his *burden light*; embrace now the *tender* of the Goſpel, only *repent* and *believe* in the Lord Jeſus, accept him for your *Saviour* and your *Lord*. Your *Prophet* to inſtruct you, your *King* to *govern* you, your *Prieſt* to *ſave* you, and you ſhall be ſaved. *Saved* from the *fears* and *horrors* of a Guilty *Conſcience condemned* by its *own* witneſs. *Saved* from the *wrath* of *God* and of the *Lamb*. You ſhall *meet* the Lord with *Confidence*. We ſhall be *able* to *ſtand* with *boldneſs* in the *Judgment*, to lift up our heads with *joy*, becauſe our *redemption* draweth near.

This is the *way* to ſave our own *ſouls* from *periſhing*, which is the *General* deſign of *all* our *Preaching*. And *this* is the *way* to *appeaſe* the *wrath* which is gone out *againſt*

against us; and to *preserve* our *Nation* from *destruction*, which is the *particular* and more immediate end of our *present Humiliation*, whereof I am *yet* to speak.

THe *hand* indeed of the Lord hath been *heavy* upon us, his *wrath* hath been *kindled*, it hath waxed *hot* against the *Sheep* of his pasture, and he hath *plagued* our *Nation* very *sore*, His *Judgments* have been *multiplyed*, his *strokes* have been *redoubled*; and for all this his *anger* is *not turned away*, but his *hand* is *stretched* out *still*. Applic. particular.

Warrs and *Pestilences*, and those other *fore-runners* of *Christ's coming* to *Judgment* have been *seen* and *felt* amongst us, and now when these have not been able to prevail,

To *awaken* a *drowsie* people, to *rowse* up a *Lethargie* Nation, to *ferment* a people setled upon their *Lees*. God has made *anew* thing in the *midst* of us, he hath *wrought* a *work* in *our days*, which makes the *ears* of all that hear it to *tingle*. A work not to be *parallel'd* perhaps in all the *circumstances* since the Creation of the World.

" *How hath* the Lord covered the Daughter of our *Zion* " with a cloud in his *anger*, and hath *cast down* from Heaven " to Earth the *beauty of Israel*, and *remembred* not his *foot-* " *stool* in the Day of his *Anger*; he hath *swallowed* up " the *habitations* of his people, he hath taken away his " *Tabernacles*, and destroyed his *places of Assemblies*, the " *Ramparts* and the *Walls lament* and *languish*, her *Gates* " are sunk to the ground, her *Barrs* are destroyed.

Who can express the *terror* of this fatal Judgment, the unexpected *eruption*, the sudden *increase*, the irresistible *force*, the remorseless *rage*, the insatiable *voracity* of this fiery Judgment? the *present sufferings*, the *lasting miseries* of *private* persons are *inexpressible*; the *publique* damage, the *dangerous consequences* (it may be) *unconceivable*.

What

What thing ſhall I liken to thee O Daughter of my People? Whereunto ſhall I compare the day of thy Viſitation? To the *deſtruction* of *Jeruſalem?* to the *great* and *terrible* day of Judgment?

O the *terrors* and affrightments, the *ſhreikes* and lamentations, the agonies, the *confuſions* of that Day. They that were on the *houſe top*, durſt *not ſtay* to *take* any thing out of their *houſes*; nor he that was in the *field* return back to take his *Cloathes*; they that were in the City betook themſelves to the Fields and Mountains, where they beheld their *flaming* habitations, where they *trembled* to behold the abomination of deſolation raging in the *holy* places.

How were the *wiſe men* amazed, and the *ſtrong* men terrified? deſpair *ſeiſed* them, *counſel* and *ſtrength* fled away from them, there was no help in them, they preſently gave *all* for loſt; they ſtood affrighted at a diſtance gazing at the dreadful ſpectacle: in *vain* they thought it to *contend*, it looked ſo *like* the *coming* of the *Son of Man*.

The *breath* of the Lord *kindled* the fire, he *rode* upon *Cherub*, he came *flying* upon the *wings* of the *wind*. He made the *winds* his *Meſſengers*, and the *flames* of fire his *Miniſters*: He brought the *Winds* out of his *Treaſure*, and (to point the flame directly upon the bulk and body of the City) *through* his *power* he brought in the South-Eaſt wind: as a *theif* in the night, as *pains* upon a woman in travel, as the *lightning* that cometh from the Eaſt and paſſeth to the Weſt; ſo came this *flaming* Judgment; and ſo ſhall the coming of the Son of Man be. I cannot endure to *dilate* upon this *Argument*; Sorrow and anguiſh are in the conſideration of it: *Animus meminiſſe horret luctuq; refugit. Great* is the *Judgment*, and there is reaſon for us to fear that it may be *portending* and *ſymtomatical*.

Yet

YEt who can tell, but *God* may have *mercy* upon us, but he may *yet* save us from destruction? though our *breach* be great as the Sea, *yet* is *not* in it self *irreparable*; though our *wounds* be *deep* and *gaping*, they are not *desperate* or *uncurable*; *hitherto* we may say with the Apostle, We are *chastned, but not killed*; *afflicted, but not in despair.*

The *signs* and symptoms of an approaching *final* Judgment are not so *decretory* and *peremptory* that we should despair. God's *signal* Judgments have hitherto been accompanyed with *signs* of mercies, and *this* is *a plain case*, that he is *not fond* of our destructions, and that he had rather that we should *live*: He doth not afflict willingly, nor grieve the children of men. He stands *pausing* and hœsitating, as he did once before, *O Ephraim, how shall I give thee up, O Ephraim?* O *England*, How shall I give thee up, O *England?*

What mean else those *Alternations* and those *mixtures*, and combinations of wonderful *Judgments*, and of wonderful *deliverancies* and *mercies* which our *ears* have heard and our *eyes* have seen?

We have *heard* with our ears, and our Fathers have told us what wonderful *deliverances* he wrought in their time of old.

We have seen *vicissitudes* great and *prodigious*, *mixtures* and combinations, *marvellous* in our eyes, *horrible destructions* and *wonderful restitutions*, succeeding one another, *raging Plagues* at *home*, and *signal Victories abroad.*

God hath filled us with *bitterness*, and covered us with *ashes*: But it is his *mercy* that we are *not consumed*, because his compassions fail not. If the arm of his *Justice* and *Severity* hath been made *bare*, that it might be *seen* of all the people, He hath *not* left his *mercy* without *witness*. If his *Judgments* hath been *great* and terrible, in that which is *consumed*, his *mercy* is *wonderful* and miraculous in that

which is *preſerved*. Plainly! except the Lord had left us a Remnant, (and viſibly interpoſed to do it,) we ſhould not have had this place wherein to humble our ſelves before him. We ſhould have been as *Sodom*, and we ſhould have been like unto *Gomorrah*.

It was *he* that in the *midſt* of Judgment *remembred* mercy; when the *flaming* vengeance was in its *height*, when in the *opinion* of *all* men it had *arrived* at the ſtate of *irreſiſtibility*, and when every mans heart failed him, when the hopes of all men were ſunk into deſpair; *He checked* the *domineering vengeance*, he put *up* the flaming *Sword*, he *controul'd* the *ſtreaming* waves of fire, and ſaid *thus farr* ſhall ye *come* and *no further*.

In a wonderful manner he preſerved the *Goods* and Perſons of the poor Inhabitants of the City.

He reſtreined the rage of our enemies, that cryed concerning our *Jeruſalem*, Down with it, Down with it, Aha! ſo would we have it.

He ſuffered not a foreign Enemy to land, nor our domeſtick foes to make a head in our confuſions.

He was a wall of fire about the perſons of our *Gracious Soveraign* and his *Royal Highneſs*, and of thoſe valiant *Noble Perſons* which adventured, *boldly* and *ſtrenuouſly*, and indefatigably laboured the publique preſervation.

He hath given *ſignal Preſervations* and *Victories* to our *Fleets abroad*, he hath reſtored our *High-born* and *Noble Generals*, and our *Fleet* in *health* and *ſafety*.

He hath given us plenty of all things neceſſary for the life of man.

In one *great word*, to ſum up an aggregation of *great* and *various* mercies, he hath upheld our *Religion* and our *Government* in peace; and for an *earneſt* of his *further preſervation* he hath given us *this ſeaſonable* opportunity with *health* and *ſafety* in *this place* to attend the Publique Service, to *adviſe* and *aſſiſt* in this *arduous* Juncture of affairs.

Arduous and difficult indeed it is, to *reſtore our City* and

and *defend our Country*, to reſtore the Houſes of God, and Publique Buildings, to re-edifie ten Thouſand private habitations; to *ſuſtein the* poor and needy, to *preſerve* the rights, and properties of men; to find ſuch a temper of *Juſtice* and *equity*, that there be no *decay*, no juſt *complaining* in our Streets. To *uphold the* Traffick of the Nation, and to keep it in *order* and *ſecurity*, free from *private Robberies* and publick *Inſurrections*; and therefore in *order* to *all* thoſe *ends*, to *uphold our Religion* in the *zealous* and *effectual exerciſe*, in the *ſincerity* and *uniformity* thereof, to *preſerve* it from *encroachments* and undermining *Tollerations*, *ruinous* to *Religion*, *deſtructive* to the *Government* of the Nation. And all this while to *make proviſion* againſt our *dangerous* and *cruel Enemies*, *Gebal* and *Ammon*, and *Amalech*, the *French*, *Dutch*, and the *Dane*, who have conſpired to our deſtruction.

Theſe things are *arduous*, but not inſuperable; *difficult*, but not to be *deſpaired* of.

Concerning *Jeruſalem* burned and laid *waſt* by the *Aſſyrians*, *Daniel* foretold, that the *ſtreets* and the *walls* thereof ſhould be *rebuilded* even in *troubleous times*; and when the time came that they were *re-edified*, we read in *Nehemiah*, that the *labourers* in one hand held the *trowel*, and the *other* held a *weapon*; one *half* of the people *laboured* in the work, and the *other half* held the *Spears* & the *Shields*, the *Bows* and the Habergeons, becauſe of their cruel *enemies* on *every* ſide.

If God ſhall be pleaſed to give us a *ſpirit* of *Underſtanding*, and teach our *Senators Wiſdom*; If he ſhall pour out a *publick* ſpirit upon our Councels, a ſpirit of *tenderneſs* and *compaſſion*, of *Juſtice* and *Equity*, *Temperance* and *Frugality*, *Fortitude* and *Magnanimity*; *If* all *Orders* and *Degrees* amongſt us, *Civil*, and *Military*, and *Eccleſiaſtical* ſhall take to themſelves the ſpirits of *Chriſtians* and of *men*.

If our Counſels and endeavours ſhall be anſwerable to the *care* and *benignity*, to the *fervour* and *ſtrenuous*

induſtry of our *gracious Soveraign*, and to the *alacrity* and *magnanimity* of our couragious and generous *Countrymen*; *then* (ſpeaking humanely, and abſtracting from our Deſervings) we need not *greatly* fear, but we may *yet* ſubdue the *pride* and *inſolence* of our *barbarous* Enemies; we may yet *behold* our City riſing out of its *aſhes* in *greater ſplendour* than we have ſeen it *heretofore*.

Wherefore ariſe, and *gird* your ſelves O ye *Princes*, ye *Nobles*, ye *Rulers* of our *Iſrael*! *Conſult*, *conſider*, *and give ſentence*. *Men*, *Brethren*, and *Fathers*, let us *ariſe* and *labour*; let us *up* and *be doing*, be ſtrong and of good courage, and the good hand of our God ſhall be upon you; he ſhall *give* you the *honour* to be the *defenders* of your *Country*, he ſhall make you *repairers* of the *breaches*, *reſtorers* of our *City* to dwell in.

Yet I *cannot*, I may not *forbear* to put you in *remembrance* of this one thing; *Except the Lord build the City*, *their labour is but loſt that build it*. It is not our *wiſdom* or *induſtry*, much leſs our *confidence* that will do it, *unleſs God* be *for* us; neither will *God* be *for* us, *unleſs* we *turn* from the *evil* of our *ways*: *except* we *repent*, we have *reaſon* to *fear*, that what we have ſeen hitherto, will be no more but the *beginning* of our *ſorrows*. The Prophet *Eſay* tells us, "That the Lord ſent a word unto "*Jacob*, and it lighted on *Iſrael*; and all the people "ſhall know, that *ſay* in the *pride* and *ſtoutneſs* of their "*hearts*, the *Bricks* are fallen, but we will build with "*hewn Stones*; the *Sycamores* are down, but we will "change them into *Cedars*. Therefore the Lord will "*ſet up* their *Adverſaries*, and *joyn* their *Enemies* toge-"ther, the *Syrians* before, and the *Philiſtims* behind, "and they ſhall devour *Iſrael* with open mouth; Be-"cauſe this people turneth not to him that ſmiteth them.

Wherefore turn you, *turn* you *every* one from the *evil* of his *ways*. Let us *ſearch* our hearts, and *try* our ways, and *turn* to him that hath *ſmitten* us. *Turn* unto him with

with *all* our hearts, with *fasting* and with *weeping*, and *mourning*; he hath *smitten* us, and he will *heal* us, because his compassions fail not. *Come and let* us *reason* together, *saith God*, though your *sins* were as *scarlet*, they shall be *white* as *snow*.

There is yet *a way* open to take away the *terror* of our *Particular Judgment*, and to prevent a *final* Judgment from falling upon the *Nation*. We are *yet* in the *Land* of *hope*, and *space* is given for *Repentance*, the *door* of mercy is not yet *shut* upon us, nor the *ears* of our *Judge sealed* against us.

O that men would therefore *praise* the Lord for his *Goodness*, and declare the wonders that he hath done for the children of men! that hath *not dealt* with us *after* our *sins*, nor *rewarded* us according to our *Iniquities*; that hath not *cut* us off in the *midst* of our *sins*, nor in the *height* of our *impenitencies snatched* us away to *Judgment*, that hath not *dealt* with us as with the *Apostate Angels*, and with Thousands of our *Brethren*, who were *better* and more *righteous* than *we*.

Let us once more then *return* into our *selves*. Let us *consider* our *condition*, let us *view* over and *ballance* the *grounds* of our *hopes*, and the *reasons* of our *fears*: Let us take an exact *account* of our *whole estate* and *interest* in reference to *all* our *concernments*, *National* and *Personal*, *Temporal* and *Eternal*. Let us *deliberate* and advise what is to be *done*, and what to be *avoided*.

Did I say *deliberate*? Whether we shall *save* our souls from utter darkness and everlasting burnings? Whether we shall save the Nation from final ruine and desolation? — Nay *rather*,

Let us *break off* our sins by *repentance*, and our *Iniquities* by shewing *mercy* to the poor.

Let us make our selves *friends* of the *Mammon* of *unrighteousness*, that when we *fail*, we may be *received* into *everlasting* habitations.

Let us *lend* unto the *Lord*, that we may have *treasure* in *Heaven*, *where neither moth nor rust doth corrupt, nor theives break through and steal.*

Let us *fast* the *fast* that the Lord hath *chosen*; *Loose* the bands of *wickedness*, *feed* the *hungry*, *cloath* the *naked*; he that hath *two Coats*, let him *give* to him that *hath none*; and he that hath *meat* let him do *likewise.*

Such an *occasion* scarce happens in many hundreds of years; and for *motives* to charity, they are all compriſed in that great argument of the Judgment to come.

When the *Son* of Man ſhall come to *Judgment*, and ſhall *ſit* upon the *Throne* of his *Glory:* When *all Nations* ſhall be *gathered* before him, and he ſhall *ſet* the *Sheep* on his *right hand*, and the Goats *on his left:* This ſhall be the *mark* of their *diſcrimination*,

He *ſhall ſay* to thoſe on his *right* hand, I was *hungry*, and ye *fed* me; *thirſty*, and ye gave me *drink*; *naked*, and ye *cloathed* me; *ſick* and in *priſon*, and ye *viſited* me; *Come ye bleſſed of my Father*, receive the *Kingdom prepared* for *you.*

And he ſhall ſay unto them on the *left hand*, I was *hungry*, and ye *fed* me *not*; *thirſty*, and ye *gave me no drink*, &c. Wherefore *go ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

The *way* is *ſhort* and *compendius* to *ſave all* our intereſts. What doth the Lord *require* of us but to do *juſtly*, to *love mercy*, to *walk humbly* before the *Lord* our *God*; Let us be *merciful* therefore as our *heavenly Father* is *merciful*, and let us *humble* our *ſelves* under the *Almighty hand* of *God*, as we pretend to do *this day.* Let us *betake* our ſelves *afore-hand* to our *Judge*, and *pour* out our *complaints* before him. Let us *confeſs* our *wickedneſs*, and be *ſorry* for our *ſins.* Let us *lay hold* on the *feet* of our *Bleſſed* Redeemer, and *give* him *no reſt till* he hath *ſealed* our *pardon.* Let us *bathe* with our *tears* the *wounds* that we have *made.* Let us *cry mightily* to the *Throne* of *Grace.*

Let

Let us *wrestle* and *strive* with our *Redeemer*, and *not let* him *go* until he *bless* us: Until he *open* our *eyes* to *see* the *dangers we are* in, and through his *mercy* shew us a *way* to *escape* them. Till he *quicken* us up to *resolutions* of *amendment*, and *carry* us *strongly* through these *resolutions*. Until he *heal* our *back-slidings*, and *make up* our *breaches*: Until he *save* our *souls* from *death*, and our *Nation* from *destruction*.

To *work* our selves to these *Resolutions*, and to *fix* us in them, to *make* them *abide* upon us *all our days*, let us *remember* what hath been *spoken*, and let us *frequently meditate* upon that *Sarcastical Concession* of the Text,

"*Rejoyce* O *young* man in thy *youth*, and let thy "*heart chear* thee in the *days* of thy *youth*, walk in the "*ways* of thy *heart*, and the *sight* of thy *eyes*; *But know that for all these things God will bring thee to Judgment.*

FINIS.

FINIS.